Research Article

MANAGEMENT MULTICULTURAL ISLAMIC EDUCATION BASED ON RELIGIOUS NATIONALISM IN INDONESIA

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Abstract

This paper is a paper that raises the theme related to Nationalism-based Islamic Education in Indonesia. There are three important questions related to this study, first the concept of Islamic education, second, how is the concept of nationalizing religious? and how is Islamic education based on religious nationalism in Indonesia? using a content analysis approach to explain the concept of Islamic religion and the concept of religious nationalism, and an observational approach to explain the study of Islamic Education based on Religious Nationalism in Indonesia. The results of this study are the first, the concept of Islamic Religious Education, the second the concept of Religious Nationalism and the third Islamic Education based on Religious Nationalism in Indonesia. The Republic of Indonesia is a country that bases the pattern of community reaction to be more open, friendly and friendly to the environment and culture. Because of this, Islam and the salin culture synergize with each other and promote a middle ground or moderate attitude (tawasut). The Islamic style in Indonesia as Darussalam gave birth to Pancasila and NKRI as the core of the Islamic teachings of *Ahlusunnah waljamaa'ah,* the collaboration between Pancasila and NKRI animates the characteristics of the Indonesian nation that is peaceful, fosters diversity, and is able to work together in diversity.

Keywords: Islam. Religious Nationalism, and Indonesia.

INTRODUCTION

Education is an important tool for the development of a nation, automatically the quality of students starting from (cognition, affection, to psychomotor) depends on the education they get. So for humanistic supporters, education is defined as a process that provides the need for personal growth and integrity of a person freely and responsibly (Jhon, 1988). In addition, the future of the nation lies in the hands of the younger generation, the quality of the nation which in the future depends on the education that students enjoy, especially through formal education received in schools, and what is achieved in school is determined by the school curriculum, and by mastering education. will hold the fate of the nation and state (Nasution, 2003). Education is the most powerful means and weapon for directing to a truth by following and believing in the truth obtained from a scientific frame of mind from the results thought by each individual, as well as being the most powerful means for shaping one's personal character and propad = multiple values. cultural values that have been considered for the initiators of the science (Riyadi in Khoiriyah, 2013: x-xi). On the other hand, oendiidkan is also able to play a role as an institution that is able to carry out the function of social change which can then accommodate or lead social characteristics that are owned by the community, not only as a variety of knowledge or transfer between teachers and students, but also as a process. character formation which has three main missions, namely: inheritance of knowledge (transfer of knowledge), cultural inheritance (transfer of culture), and inheritance of value (transfer of value). Because of this, until now education has been understood as an avuna framework for the formation of values of attitudes and personality with all the aspects it covers (Syahidin 2009: 2).

However, in Islamic education the character building process is considered to be hampered in supporting inter-religious harmony, this is due to two things; First, Islamic education is only carried out in a ritualistic symbolic manner, without thinking about the correlation between religious symbols and the realities that exist in society. Second, Islamic education ignores three basic components of education; Intellectual or cognitive, emotional or affective, and psychomotor (Yusuf, ed., 2008). In addition, according to Wahid (2009), there are four factors that cause the incompleteness of Islamic education in fostering a spirit of multiculturalism and plurality in students. First, the emphasis of education is only on the process of transferring religious knowledge rather than the process of transforming religious values and morals in students. Second, the attitude that religious education is limited to the formal implementation of the curriculum. Third, the lack of emphasis on the cultivation of moral values that supports inter-religious harmony. Fourth, the lack of attention to studying other religions. Naturally, from the results of the above research it can be concluded that Islamic education is anti to multicultural realities and tends to be exclusive. So far, the conflicts between religions that have occurred have been triggered by doctrinal differences that have been maintained as absolute beliefs (Sumartana, 2005), which are then supported by the factors behind them, including: 1) exclusivity of leaders and believer; 2). Having a closed attitude and mutual suspicion 3) Excessive linkage to religious symbols; 4) religion becomes a means of legitimacy; 5) political, social and economic conditions (Sumartana, 2005). Therefore, what has its own differences and uniqueness, it is at this point that Islamic education is at a confusing intersection when it experiences a clash between strengthening doctrine or weakening solidarity, which then raises the impression of being away from the reality of the community (Qodir, 2007). From this description, it can be understood that there is a wrong process in Islamic education, so that it is not able to see the truth beyond its truth

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which becomes the guide for morality for it. Meanwhile, Islam as a dynamic, harmonious, tolerant religion as a source of universal humanity is buried by news headlines and slogans (some groups) that threaten the differences and diversity of existing mankind, as in cases of violence. that happened (Esposito, 2004). This is because Islamic teachings tend to be understood normatively which only contains stiff dogmas and formalist tendencies, between text and context, between normative and historical areas which are not well bridged, so they are too dry (Muqowwim, 2007). Therefore, There must always be an effort to contextualize texts through Islamic education with a multicultural perspective with a more comprehensive understanding of the dynamics of a pluralistic life, so as to be able to answer problems on earth. This is what motivates the writer to study the above them into a structured and progressive study in the study of multicultural Islamic education based on religious nationalism in Indonesia.

RESULTS AND DISCUSSION

The concept of multicultural Islamic religion education

Preliminary study

Islamic education in Arabic is known as tarbiyah Islamiyah. Tarbiyah which comes from three words: 1), which means increasing and growing; 2) means to be big; and 3) rabba, yarubbu, repairing, guiding, maintaining, and maintaining (an-Nahlawi, 1989). From these three original words, Abdurrahman al-Baniy (1989) concluded that tarbiyah Islamiyah contains four elements; a) maintain the condition of human nature; b) developing all kinds of competence and readiness. c) directing all the nature (good character) and human potential towards goodness and proper perfection (Islamic); and d) the process is carried out in stages. As-Syaibani (1979) defines Islamic education as a process of changing individual behavior in the private life of society, and the environment by means of teaching as a human activity and as a profession among the human professions in society. Meanwhile Marimba (1980) defines it with physical and spiritual guidance, based on Islamic religious laws leading to the formation of the main personality according to Islamic standards. While Tafsir (2005) defines Islamic education as guidance given by a person so that he develops optimally in accordance with Islamic teachings. Islamic education is part of the life system of Muslims from the life system of Muslims and has goals that are part of the goals of human life according to Islam (Langgulung, 1995). Therefore, it is natural that Islamic education must be positioned as a medium to achieve these goals (Azra, 1999). Islamic education has two main functions, namely; 1) the conservative function of education, namely inheriting and maintaining the ideals and culture of a society to the next generation, 2) the progressive function of education, namely how educational activities can provide knowledge and development, planting values and skills to anticipate the future, to generations. successors have the ability and readiness to face present and future challenges (Ismail, 2001). Thus the task of Islamic education does not stop at just developing the potential of students, more than that Islamic education carries the mission of directing and shaping students in line with the goals of human life so that a personality is formed which is equipped with a number of competencies according to the values taught in Islam to support them. the achievement of "success in becoming the caliph of Allah in the persada of the earth" is a form of human life goals according to

Islamic teachings (Asifudin, 2009). The two goals "develop potential and direct it according to the mission of the Islamic religion" is one of the characteristics or characteristics of Islamic education which aims to form a mil "complete human being", as well as other characteristics as described below. Islamic education has many variations, which include: first, prioritizing the goals of religion and morals which are oriented towards tauhid education and inculcating values based on the Al-Quran and Hadith. Second, in accordance with human nature, including in nature, talents, gender, potential, and psychiatric and psychological development. 3) respond to and anticipate the real needs of students and society, and seek solutions related to future social changes that occur continuously; 4) being creative and innovative, encouraging the use of dynamic, flexible methods, and making students learn driven by awareness and joy, including in dealing with religious lessons; 5) the material is realistic, affordable, arranged coherently in accordance with psycho-physical, level and ladder of students; 6) develop a balance and proportionality between intellectual, emotional, and spiritual development, as well as between theoretical and solving life problems; 7) avoiding students from understanding dichotomics of religious knowledge and other sciences, as well as avoiding partial understanding that makes students behave extreme (Al-Toumy, 1979).

Islam has a rahmatan mission for social life, at least from this mission if traced in Islamic teachings, the "multicultural" substance is not new. Multicultural essence requires recognition and respect for other people of different races, ethnicities, languages, customs, even religions, as Islam emphasizes that human diversity (gender, ethnicity, nation, etc.) in life is sunnatullah or natural as described in Qs. Al-Hujurat 49:13, in this verse at least it can be known by the diversity of humans, humans are expected to be able to create peace by knowing each other and competing in goodness. The fact of this verse states that Islam strengthens tolerance and provides aspirations for multiculturalism Islamic education and emphasizes that there is a strong relationship between values (religion) in nationality based on the spirit of humanity and the universality of Islam. This is a manifestation of the position of Islam as an open religion which requires the emergence of an inclusive attitude as a form of justification for the openness of Islam to the reality of human pluralism (Helmanita, 2004). The concept of (justice, (deliberation), and us (equality) is an Islamic effort to build social justice in respecting and respecting human diversity through democracy. Even in Ibn Taymiyyah, that God supports just power even though he is an infidel, and does not support wrongdoing power even though Islam (Kamil, 2004) In addition, Islam believes that all human beings are equal because they come from the same type, namely Adam, and the height of human deraja is only calculated from the quality of his worship and whether or not a person is beneficial for himself, society, and his nation, there is no room for anyone to demean someone with the social status they have, enslave, enslave, kill and be killed by others, because of that. all is the prerogative of Allah (Kusmana, 2008). Therefore damaging, insulting, and insulting places of worship, procedures, teachings, religious culture and other groups because the differences that arise are acts that violate religious beliefs. killing and being killed by others, because it is all the prerogative of Allah (Kusmana, 2008). Therefore damaging, insulting, and insulting places of worship, procedures, teachings, religious culture and other groups because the differences that arise are acts that violate religious

beliefs. killing and being killed by others, because it is all the prerogative of Allah (Kusmana, 2008). Therefore damaging, insulting, and insulting places of worship, procedures, teachings, religious culture and other groups because the differences that arise are acts that violate religious beliefs. The emergence of cases of riots and violence in the name of religion is a reflection of failure in Islamic education, because none of the teachings of religion (including Islam) encourage and encourage its followers to commit violence and unrest against followers of other religions. If the above is related to Islamic education, then Islamic education must be able; first, creating social conformity in accordance with tulkarimah morals and not just individual morals. Second, forming students into a humanist society. Third, print individuals who can absorb the horizon. Fourth, to print smart, creative, and active students in reading the reality problems around them to then provide alternative solutions; and 5) showing the face of a peaceful religion (Muqowim, 2007).

Islam that is inclusive, pluralist, multiculturalist, and humanist is defined as; 1) can accept the opinions and understandings of other religions that have a divine and human basis; 2) accept the diversity of cultural expressions that contain human values and beauty; and 3) recognize the importance of human values, such as respecting the human rights of others, caring for others, trying to build peace and peace for all mankind, loving one another and love, care for other people of different ethnicities and religions which does not mean that they have to follow their customs or beliefs and religions, which bind humans to always do good (Yusuf, ed., 2008). This statement emphasizes that the mission of Islam through religion and multicultural education can be realized and run in harmony in a multicultural and pluralistic society, so that it can find peace in harmony with the guidance of Religion. Islamic education with a multicultural perspective is realized in order to fulfill the ideals of Islam, namely; achieving the form and aspects of humanity as a whole, both physically and mentally, by appreciating positively and critically of the developments and needs of the times, so that Islam as a religion that is in accordance with the situation and conditions does not dry out due to the growing global penetration (Barizi, 2011). So it is the duty of Islamic education to deconstruct the education system that leads to humanism and queues for discrimination.

Islamic education with a multicultural perspective is a movement for reform and innovation in religious education in order to instill awareness of the importance of living together in diversity and differences in religions, with the spirit of equality and equality, mutual trust, mutual understanding and respect for the similarities, differences and uniqueness of religions, so that they are intertwined. in a relationship and interdependence in a situation of listening to and accepting different perspectives of religions on one problem or another with an open mind, to be able to find the best solution to solve religious problems and religious conflicts and to create peace through means and capacities without having to do acts of violence (Baidhawy, 2005). In a conflict situation, religious education with a multicultural perspective is here to inject spiritual spirit and strength as a means of integration and social cohesion and to provide fresh air for peace and peace. Conflict between religions means straddling religious values about brotherhood (ukhwaḥ al-basyariah) and the universal unity of mankind (unity of humankind). The means for blaming each other lies in the imperative difference between communities, and with a subjective frame (truth from the group perspective)

the interests of religion and the interests of the religious community overlap (Thohir, 2006). Conflict between religions means straddling religious values of brotherhood (ukhwaḥ al-basyariah) and the universal unity of mankind (unity of humankind). The means for blaming each other lies in the imperative difference between communities, and with a subjective frame (truth from the group perspective) the interests of religion and the interests of the religious community overlap (Thohir, 2006). Conflict between religions means straddling religious values of brotherhood (ukhwaḥ al-basyariah) and the universal unity of mankind (unity of humankind). The means for blaming each other lie in the imperative difference between communities, and with a subjective frame (truth from the perspective of groups) the interests of religion and the interests of the religious community overlap (Thohir, 2006).

According to Baidhawy (2005) conflicts between religions can be reduced when they are able to present religious education with a multicultural perspective, this is because the education has characteristics; 1.) learn to live in a difference. 2) a sense of copying trust one another 3.) understanding each other; 4) mutual respect; 5) open thinking; 6) appreciation and interdependence; 7) conflict resolution and nonviolent reconciliation. With these characteristics, it will create a tolerant attitude, empathy and sympathy which does not only rely on how to know, how to do, and how to be but also how to live and work together with others. For Zubaedi (2007: 47) the reality of differences does not mean that it is impossible to be bridged. However, there is the possibility of opening up dialogical lines of communication. Not to equate things that are different, The description above provides an understanding that the fundamental purpose of Islamic education with a multicultural perspective is a way out of the symptoms of exclusivism with excessive linkages to religious symbols, as a tool and strength for legitimacy by functioning religion as a way to minimize, resolve and reconcile conflicts that will or it happens, because religion is a system for organizing the meaning of individuals in society (such as ethnicity, race, gender, region, and ethnicity) which can influence responses to conflicts that occur and their resolution methods whether positive or negative (Nimer, 2010).

One of the consciousness that is deeply rooted in the view of a Muslim is that Islam is a universal religion, a religion for all mankind. History shows that this view gave birth to a unique socio-religious attitude among Muslims towards other religions on the basis of tolerance, freedom, openness, fairness, justice and honesty. This is a concrete manifestation of civilian values that have proven to be the pillars of the upholding of civil society, as described by Kartanegara (2007) regarding the civil values that support the establishment of a cosmopolitan society, including; First, Iklussivism, is an attitude of openness of dori to outside elements (differences) through the ability to make appreciation and constructive selection. Second, humanism, in the sense of a perspective that treats humans solely because of their humanity, not because of other reasons outside of it, such as race, caste, wealth, and religion, including an egalitarian attitude that views humans as equal. Third, tolerance, which is the existence of freedom and greatness of soul in responding to differences. Fourth, democracy which provides space for freedom of thought and criticism. In the context of plural society and state life, the type of diversity that emphasizes a humanitarian orientation needs appreciation and emphasis. There are at least three things that emphasize Islam

as a religion that carries a humanitarian mission; 1) Islam is a religion based on the concept of fitrah, with its nature, humans are ready to know their God and develop their humanity because they have been equipped with their own potential from birth; 2) Islam is a religion that has a high spirit of tolerance, which is moderate, just, and a middle way, this principle becomes the foundation of Muslims in building a harmonious life system, both intra-religious and inter-religious by promoting dialogue and peace; 3) Islam is a religion that prioritizes benefit and avoids fading (Misrowi, 2010). By involving Islam in multicultural education, religion will be able to play a maximum role, which is no longer only inculcating ritual piety, but also doing something more important than that, namely realizing social piety which is able to dismantle the dehumanization process (Baidhawy, 2005). This is because the social role of religion is marked by its function in maintaining social integration. In that function, religion seeks to reduce differences and contradictions between various groups and various individuals, in order to avoid the possibility of social conflicts that can lead to social or even national disintegration (Sinaga, ed., 2000). The conflict that occurred in Indonesia was due to the fact that religion had not yet been optimized, What has been built at this time is only cognitive aspects that give birth to a rigid and conservative doctrine which is the basis for the legitimacy of all his actions, so it is only natural that solidarity only applies to groups of like-mindedness or school (Mariani, 2013). These descriptions and explanations confirm that there is indeed a strong relationship between values (religion) in nationality, which is based on the spirit of humanity and the universality of Islam, through these two foundations will bring about inclusive diversity (Sulalah, 2011: 75). As an effort to understand other truths and renewal of life in a togetherness frame by allowing open space for the emergence of positive freedom for each individual human being (Gellner, 2009). These descriptions and explanations confirm that there is indeed a strong relationship between values (religion) in nationality, which is based on the spirit of humanity and the universality of Islam, through these two foundations will bring about inclusive diversity (Sulalah, 2011). As an effort to understand other truths and renewal of life in a togetherness frame by allowing open space for the emergence of positive freedom for each individual human being (Gellner, 2009). These descriptions and explanations confirm that there is indeed a strong relationship between values (religion) in nationality, which is based on the spirit of humanity and the universality of Islam, through these two foundations will bring about inclusive diversity (Sulalah, 2011). As an effort to understand other truths and renewal of life in a togetherness frame by allowing open space for the emergence of positive freedom for each individual human being (Gellner, 2009).

Multicultural education in Islam means the translation of the values contained in the Qur'an and Sunnah into the form of ideas, materials, behavior and norms, which aim to ground Islamic teachings in the midst of people's lives, so that later Muslims can examines religion as a necessity that is necessary for cultured creatures and social creatures. By practicing it, it means that a Muslim has carried out his religious teachings in accordance with his culture, namely by doing good through actions that are ma 'ruf; as an act based on the common good and he believes in it, and leaves the unrighteous; as an act based on ugliness rationally and socially (Usman, tt: 25-26). According to Usman (tt: 61), a person will further away from his God, if you only pay attention to the vertical aspect; such

as praying, fasting, asceticism, because God commands his servants to apply worship in the form of "horizontal" social deeds. With multicultural education, this means that Islamic teachings form a path of peace and togetherness in the frame of harmony as a form of developing solidarity among human beings based on their faith and piety (Imrah, 1985).

Islamic teachings are easily accepted and the obligations are defined according to the capabilities of a normal person. Likewise, Islam does not instruct someone to believe something that is against reason. Islamic teachings balance the interests of individuals and the interests of society, not prioritizing individual interests and sacrificing the interests of society or vice versa (Imrah, 1998). Solidarity and unity are not only social obligations, but also religious obligations that must be realized. The development of solidarity among Muslims means opening up opportunities for them to think about problems related to various aspects outside of Islamic society (Zahroh, 1991).

Islamic education, its existence plays a role in shaping individual characters as mil (complete human). so that the demands for reform of the Islamic education system that is in the context of Islamic education with a multicultural perspective means that every student has the right to enter a certain culture, and participate in shaping and shaping that culture. As a ground to erase prejudice, and at the same time to train and build student character so that they are able to be democratic, humanist and pluralist. Multicultural Islamic education aims to build a diversity of inclusive and moderate students and to eliminate social distance between students of different religions in order to create true brotherhood (Yusuf, ed., 2008). Therefore, Islamic education with a multicultural perspective teaches how to live in the midst of the pluralism of the nation, so that they are able to live, both within their group and external to other groups, can live in peace with their environment, interpret the differences framed in a single diversity if wisely and precisely to become intelligent human beings in the perspective of multicultural education and human beings in Islamic education.

Religious nationalism: Qou Vadis of Islamic education based on religious nationalism in Indonesia

Otto Bauer defines a nation as a sense of unity that is born due to equality of fate (Yudi Latif: 2015). Although the two figures above have different meanings, they both have the same conclusion. Namely, an attitude of unity. So, from these two opinions, Soekarno concluded that a nation was born because of a common fate and a willingness to unite. However, these two definitions are still not sufficient to become a condition for the existence of a nation. The equation of place or homeland is required. In the Indonesian context, it means the line of attitudes islands and regions from Sabang to Merauke. (Latif,: 2015) From the above definition, the word "national" gave birth to the derivation of the word "nationalist." That is, someone who has a tolerant nature, unconsciously contributes to the progress of a nation, to mutually integrate together and achieve, maintain and devote the identity, integrity, prosperity and strength of the prosperity and strength of the nation. In Arabic, it is usually known as "muwatah" which comes from the word "watan" which means homeland. Meanwhile, the term homeland according to al-Jurjäni is defined as "al-waṭan al-aṣli", which means, the nationalism of the ulama by accepting Pancasila as the basis of the Indonesian state which

is the middle attitude taken for the sake of maintaining Indonesian unity and must be embedded in religious education. Islam, once as a form of maintaining the continuity of religion. In Arabic, it is usually known as "muwatah" which comes from the word "watan" which means homeland. Meanwhile, the term homeland according to al-Jurjäni is defined as "al-waṭan al-aṣli", which means, the nationalism of the ulama by accepting Pancasila as the basis of the Indonesian state which is the middle attitude taken in order to maintain Indonesia's unity and must be embedded in religious education. Islam, once as a form of maintaining the continuity of religion. In Arabic, it is usually known as "muwatah" which comes from the word "watan" which means homeland. Meanwhile, the term homeland according to al-Jurjäni is defined as "al-waṭan al-aṣli", which means, the nationalism of the ulama by accepting Pancasila as the basis of the Indonesian state which is the middle attitude taken in order to maintain Indonesia's unity and must be embedded in religious education. Islam, once as a form of maintaining the continuity of religion.

NU and Muhammadiyah, which have been the leading organizations in the defense of nationalism, are not interested in carrying out legal formalities applied to state life as enforcing legal systems in the public sphere, state administration and state administration, including family private law, for example, such as marriage, inheritance. as well as banking. NU itself before independence through the 11th congress in 1936 in Banjarmasin confirmed Indonesia as an Islamic country, this was taken as a decision because the majority of Indonesians are Muslim and there is no prohibition to run it even though at that time it was led by the Dutch Protestant kingdom. (Jimmy Ontoro: 2010). The relation between the religions of the NU ulama considers that relations with the state are a form of Indonesian nationalism without differentiating between religions, ethnicities and groups. Politics within the NU anggao institution as a source of radicalism, and so expressed by Angel Rabasa, of course there are things that must be done by NU by issuing a fatwa of acceptance of Pancasila as the basis of the state must be contained in multicultural based Islamic religious education.

The battle of ideas between nationalism and religion always leads to 2 (two) main problems, namely the Muslim versus non-Muslim relationship and God's law versus human law. The thing that becomes a foundation that must be built or the foundation that should be built for the first time is the awareness of Islam as the religion of humanity. The first category that must be done theologically is to make changes in understanding consisting of the relationship between Islam and non-Islam, God's law in religion, Islam rahmatan lil alamin, and the paradigm of jihad and war.(Development material for Cipinang Prison: 2010-2011). The selection of verses that are very well known to radical Muslim circles in terms of the relationship between Islam and other religions is in the letter Al-Baqarah Verse [2]: 120: "The Jews and Christians will not be happy with you until you follow their religion. Say: "verily Allah's guidance is the (correct) guide". And indeed if you follow their wishes after knowledge comes to you then Allah will no longer be your protector and helper. "

There is 3 (three) problems with this verse which is used to fight against or suspect non-Muslims. (Zuahairi: 2007: 383-384) First, the emergence of the perception that people outside Islam, especially Christians and Jews, are eternal enemies, which is strengthened by the existence of several verses

condemning the behavior of Jews and Christians towards the Prophet Muhammad and his followers. Second, the hostile relationship prevailed indefinitely so as to view all Jews and Christians as enemies. Third, the loss of attention to other verses that call for the aspect of tolerance so that the Qur'an which consists of thousands of verses seems to be generalized in certain verses, therefore in this paper it is very much touched on multicultural-based Islamic Religious Education and in other words is Interreligious dialogue education.

The term nationality is a description in which the characteristics of the unity of a person are the same as their descent, culture, language, and their historical roots in a location. The similarity of characteristics to human groups so that it can be called a nation began to develop in the 18th century in Europe, and underwent an ideological transformation into the Islamic world. The spread of the national ideology developed in line with Napoleon Bonaparte's aggression against Egypt in July 1978 which propagated himself as a devout Muslim (Moreh, 1993). At that time in Medina consisted of Auzz and Khazraj tribes, kharazraj were part of the Muslim religion while Quraizhah, nadhit and Qaynuqa embraced Jews. turned into the City of Medina. The strategy that was carried out by Abi Muhammad, when he was in Medina, had the same life as the nation and state in Indonesia, which did not impose the constitution on the basis of mutual agreement which had the same capital as the principles of equality. Togetherness defends the community based on a territorial aspect that is able to show the state defense developed by the people of Medina. In the Aranese language has mkan nation among others qaum and sha'ib. the word qaum in the Koran is disebaganya 322 ksli, as said in the Al Hud verse 11: 63-84. Whereas in sha'b it can only be found in verse 1 as in QS Hujurat [49]: 13. The ideology of nationality or nationalism clearly identifies one another. Of course this nationality will be rewarded with diversity in terms of religion, ethnicity, skin color, social status, and other differences with limited respect through devotion, namely humanizing human beings by not harassing each other, the meeting point between nationality and Islam can be seen in principles that must be upheld. The nation implies the existence of community unity (al-ummah), protection of community rights (al-is), the principle of deliberation (al-shura) and common treatment and this and this must be in the multicultural-based Islamic religious education curriculum.

Nationalism eruption is a concept and appearance that was built by the prophet Muhammad to maintain the interests of the unity of society (al-ummah al-wahidah). On the basis of agreements and social contracts, the city-state of Medina was built by the first generation of Muslims with respect for inner diversitythe same goal, namely justice and welfare. The openness of each member of society and the willingness of the leaders to accept proposals is a model of modern national society. Since its development, the Muslim community in Indonesia has recognized the meaning of brotherhood, not just compatriots and brotherhood of fellow humans. This has been formulated by state officials with the ties to Pancasila and multicultural-based Islamic religious education. Violence in the name of religion that is still rife in Indonesia indicates that the attitudes and behavior of some Indonesian people are no longer in accordance with the principles of Pancasila and Multicultural-based Islamic Religious Education, people tend to choose violence or strong contests in facing differences. Such actions foster religious intolerance, burning down places

of worship, and religious frustration with the ideology of Islam becoming a network of terrorism. Until now, many Indonesian Muslims do not see Pancasila as an Islamic principle. In the epistemology of Islamic law (ushul fiqh), Pancasila is the same as al-kulliyat al-khams, namely as the basic principle and purpose of pe, to treat Islamic law. The five principles of Islamic law are protection of religion (hifzh din),

Al-kulliyat al-khams In the Indonesian context, it has been reflected in the formulation of Pancasila and Islamic Religious Education based on multiculturalism, the basic principles of the state which are the original cultural products of the Indonesian people, have provided religious protection in the first precepts. Protection of the soul and human aspects of the second precept. The form of offspring protection which forms the form of citizenship rights in the third precept. Protection of reason and freedom in association and gathering are regulated in the fourth precept. Meanwhile, protection and access to economic resources is reflected in the fifth precept. We can draw the conclusion that Pancasila is a foundation of norms or rules for the laws and religious education that apply in Indonesia.

Conclusion

Meeting Peace between nationalism and religion in Indonesia is manifested in the success of the formulation of Pancasila and must be embedded in Islamic Religious Education. The character of diversity gets a good position of appreciation in order to synergize Islamic teachings with the customs or local wisdom of the Indonesian people. This is what can form a social and religious system which then maps the national identity itself, the formulation of Islam and the state that was formed towards the Unitary State of the Republic of Indonesia (NKRI). The Republic of Indonesia is a country that bases the pattern of community reaction to be more open, friendly and friendly to the environment and culture. Because of this, Islam and the salin culture synergize with each other and promote a middle ground or moderate attitude (tawasut). The Islamic style in Indonesia as Darussalam gave birth to Pancasila and NKRI as the core of the Islamic teachings of Ahlusunnah waljamaa'ah, the collaboration between Pancasila and NKRI animates the characteristics of the Indonesian nation that is peaceful, fosters diversity, and is able to work together in diversity. Islamic education with a multicultural perspective is born because of reality multiculturalism that exists in a multicultural society such as Indonesia, although it contributes greatly to the emergence of tensions, conflicts and social crises, however, if managed properly, wisely, responsibly and full of tolerance, differences and diversity will be of benefit to the Indonesian nation. The aim of multicultural education is projected with the concept of intelligent Indonesian people, namely the condition of someone who is able to take advantage of diversity and differences to be positive for the development of himself and others. This is manifested in the concept of Islamic education through mil, namely complete human beings have noble character, are faithful and pious, and are able to carry out their duties and obligations both vertically and horizontally. Islam strengthens tolerance and provides aspirations for multiculturalism, and affirms that there is a strong relationship between values (religion) in nationality and based onspirit of humanity and universality of Islam. By involving religion in multicultural education, religion will be able to play a maximum role, which no longer only instills ritual piety, but also embodies social piety. Therefore, religious education with a multicultural perspective, is projected to be present as a movement for reform and innovation in religious education in order to instill awareness of the importance of living together in diversity and diversity. Difference, with the spirit of equality and equality, mutual trust, mutual understanding and respect for the similarities, differences and uniqueness of religions, so that they are established in a relationship and interdependence in creating peace.

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